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Stevens, Carneri, Höffding, Gizycki, Alexander and Ree. Digests are hard to make, but it is indispensable, in these days of rapidly accumulating literature, that they shall be made, and made systematically and thoroughly. Mr. Williams has acquitted himself pretty well here. Part II. is his own and is devoted to end, will, relations of thought, feeling and will, egoism and altruism, conscience, progress, results, and the ideal, and the way of its attainment. Christianity is defended as a "comforting belief." The discussions are practical and treat of such themes as the labor question, luxury, machinery, Bellamy, education, the status of women, rights of universities, capital punishment, altruism, change of heart, slavery, sacrifice, golden age, democracy, habit, health, want of rest, pleasure, end, law, etc. The length of the discussion is atoned for by frequent summaries. The highest joy of human association is the love of noble characters. The final destruction of the race need not trouble us. A far greater source of present pain is the loss of faith in personal immortality. It leaves death a harder sorrow, but it lends life a new meaning. The good we strive for lies here. We must, therefore, draw closer in sympathy and by mutual kindness render loss less bitter. We must bow to the inevitable and strive to "join the choir invisible of those immortal dead who live again in minds made better by their presence," to scorn the "miserable aims that end with self, in thoughts sublime that pierce the night like stars," and thus enkindle generous ardor, feed pure love, and make the "music which is the gladness of the world."

Psychologie du Militaire Professionnel. Par A. HARMON. Paris, 1894, pp. 216.

This is one of the "social psychology studies," and has excited great interest and opposition. The author's main theme is that armies are a source of crime, and he has striven to give us a work of science and not a collection of scandals. He finds that army life depresses mentality, breeds contempt of human life and physical suffering, causes brutality and grossness, both within and without the profession, and provokes sexuality and legal criminality. Physical analgesia, moral anæsthesia, the fact that all is supported by an *esprit du corps*, the distaste for useful labor, the substitution of brute force for respect for right, — these cause the demoralization, misery, alienation and suicide which statistics show to be so prevalent among military men.

Apperception and the Movement of Attention. G. F. STOUT. Mind, Vol. XVI, 1891.

In this analysis of the thinking process, Stout uses the term "Apperception" in the Herbartian sense. Attention is a motor-process, a muscular action which cannot be sharply marked off from that which produces physical change in external things. It involves actual movement, muscular strain, or at least motor impulse. It is not an occasional act. In the clearness and strength of presentations which successively become salient, there is merely a difference of degree; but between the salient presentation at any moment and the out-zone constituents of mind, there is an unbridged chasm. This unique salience must be due to a specific process which is called attention.

Mental elements, like social elements, group into systems. So long as the system lasts, it prevents its elements from acting in any other system or independently. It may break up and set its components free, or may unite with other systems and thereby

limit the action of each element. "The process by which a mental system incorporates, or tends to incorporate a new element," is apperception. In this synthesis, attention aids apperception by focussing a presentation until the apperceptive system has succeeded or failed in assimilating it. Such assistance is needful where the complexity of an apperceptive group or the novelty of a presentation retards incorporation; it is unnecessary where incorporation has grown easy.

In its activity, the apperceptive system is not isolated; it excites other systems and these tend in turn to act (Coöperation). At the same time, it weakens all those groups which are not capable of combining with it in the same systematic activity (Competition). The more a system coöperates with others, the less it is able to compete with them. A presentation which may be apperceived by different systems, is grasped by the strongest, *i. e.*, by the one whose action has been most recent and intense, has been freshened by repose or stimulated by organic sensation. Intrinsically, the promptness of a system to apperceive depends upon its symmetrical organization, its comprehensiveness, the cohesiveness and sense-character of its parts.

This strength is tested in the *conflict* which arises when "one system in assimilating a new element tends to wrest it from its preformed connection with another." If the attempt succeed, the result is *positive* apperception; if it fail, *negative* apperception; and at times the issue may remain in suspense, as when we are left hopelessly in doubt.

To illustrate this normal inter-action by contrast: In hypnotic suggestibility, a dominant system excited by the hypnotizer, and exercising unlimited tyranny, prevents that mutual competition and coöperation which would correct or dispel hallucination.

Attention is fixed upon a particular presentation by the *feeling* which accompanies apperception. This feeling plus apperception, constitutes *interest*. Among several presentations brought up by sensory impression or association, that one excites interest and is selected by attention which is congruent with the most excitable apperceptive group. To this congruence, the likelihood of apperception is directly proportioned; the likelihood of accompanying attention, inversely proportioned; for when the presentation is well conformed to the group, it glides into place without a ripple of attention.

The presentations successively attended to form the train of ideas. As distinguished from this, *the train of thought* implies that each idea be apperceived by the same persistently dominant system, and that the relation linking each idea to its predecessor, form also a source of the interest through which it attracts attention. This distinction rests upon the organization of mental systems. Thought involves the activity of *proportional* systems, *i. e.*, of systems whose constituent elements are united according to an analogous plan or type, and which apperceive objects otherwise diverse, "merely because they agree in being capable of entering into certain relations."

There is a consequent distinction between reproduction by simple association and *proportional* reproduction. In this latter, it is not the similarity or other special character of the presentations *in se* that determines the revival, it is the analogy of constituent relations. (Let $\frac{a^n}{b^n} = \frac{a}{b}$; then a^n will call up, not a or b , but b^n ;—though it resemble a .)

A final characteristic of thinking is the reversion of attention to previous links in the train of ideas, giving rise to a modified repetition of it, and avoiding that conflict which previously hindered the incorporation of a presentation in an apperceptive system.

Le Sentiment et la Pensée. Par ANDRÉ GODFERNAUX. Paris, 1894, pp. 224.

This essay in comparative and experimental psychology is dedicated to Ribot and Dr. Magnan. Five chapters are first given to the description of mania, melancholy, hypochondria, ecstasy and chronic delirium. Normal psychology is treated from the stand-points of excitation or depression, and the emotions and association of ideas are treated as muscular tendencies and coördinations. The general conclusion is that the work by which the effort of a tendency, while yet vague and undecided, to specialize itself into more or less complex groups of motor phenomena, corresponds, in the last case of definite muscular coördinations, to the work by which an emotion takes concrete form and creates a definite synthesis of the elements of consciousness.

Lowell Lectures on the Ascent of Man. By HENRY DRUMMOND. New York, T. Potts & Co., 1894, pp. 346.

The last few lectures of this interesting course are omitted, and instead is a long introduction of fifty-six pages. Probably there was never a book that admitted being condensed so completely into a few sentences. Evolution is a grand drama approaching its last act, man. This is the age of the evolution of evolution. The beginning must be interpreted from the end. Darwin too much ignored man. The struggle for the survival of others began with the first care for the egg. The seventy vestigial structures which Weismann enumerates in man show his evolution from lower forms. The arrest of the body came with tools. Now this is a psychical universe. Soul growth begins with feelings which we share with the lower animals. Old age and death show traces of devolution. The evolution of motherhood stands for altruism and love. The father comes later and stands for justice. The family was very slowly unfolded, and is the root of all sexual institutions. The world's history is a love story. Nutrition and reproduction are the roots of selfishness and unselfishness respectively. All is progressive. God does not live in gaps, and love is the consummate blossom of all evolutionary processes. It is the old Pauline charity. The book is a pleasant and very popular summary of the world processes from the atom to the saint. On the whole very liberal and progressive, and to be most warmly commended to all who still feel the old sense of opposition between science and religion, all trace of which the author himself has, however, by no means escaped.

Basal Concepts in Philosophy. An inquiry into Being, Non-Being and Becoming. By ALEX. T. ORMOND, PH. D., Professor of Philosophy in Princeton University. New York, 1894, pp. 308.

Contemporary thought is chiefly marked by its weakness in respect to fundamental philosophical conceptions. This causes sensationalism in psychology and phenomenism in philosophy, and hence comes agnosticism on one hand and monistic pantheism on the other. Intermediate between these the author would ground the world of reality in an Absolute, possessed of supreme intelli-